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Queen's College Journal

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The Editors must be acquainted with the name of the author of any article, whether local or literary.

THE University banquet to take place on Tuesday, April 26th, is open to all University officers, Alumni, students, and their friends (male or female.) The tickets are \$1 each, and can be obtained from the Secretary, Mr. H. R. Duff. It is to be hoped that application will be made immediately, so that the caterer may know for how many he is to provide.

THE treasurer of the College funds has paid the contractors for the construction of the new building the sum of \$51,994. At the meeting held to initiate the endowment scheme Principal Grant proposed that the building should be the gift of the citizens of Kingston. The citizens assembled at the meeting willingly undertook to carry this proposition into effect. Kingston has already contributed \$45,000, thus leaving upon the basis of her implied undertaking a deficit of \$7,000 against the limestone city. We have little doubt that this amount will be readily contributed. The enthusiasm of

the citizens in the cause of education is, we think, as warm as ever, and a view of the splendid building is not calculated to damp it. The springs of commercial prosperity seem to be flowing steadily once more, and Kingston is experiencing the beneficial reaction. By all means let an appeal be made at once to the generosity of the people of Kingston, and we have no misgivings as to their response.

IN the year 1878 Mr. John McIntyre, an old graduate of Queen's, and at that time Mayor of Kingston, initiated the custom of giving "The Mayor's Gold Medal." The custom thus begun, has been so far happily perpetuated by his successors in the chief magistracy—in 1879 by Mr. C. F. Gildersleeve and in 1880 by Mr. R. J. Carson. This year the announcement is made that Mr. Mayor Pense will not depart from the example set him by his predecessors in office. This is one of the most pleasant of the many golden links which unites Queen's University to the City of Kingston. May the day be far distant when it shall be broken.

THE examinations in the Royal College of Physicians and Surgeons have lately been concluded and the results are known to our readers. Next session the new regulations, promulgated some time since, will come into operation. Under these there will be three examinations, primary for second year students, intermediate for third year men, and final for candidates for the degree of Doctor of Medicine. One object

which the faculty had in view in introducing this change was to render it impossible for students to take three year courses. Four years will seem to most people a short enough period within which to master the mysteries of the human organism and acquire a knowledge of the countless ills that flesh is heir to and the most approved scientific methods of counteracting and removing them. The public will scarcely regret it, if a few of the more aspiring disciples of *Æsculapius* are detained a full four years in *purgatory* before being let loose to experiment upon suffering humanity.

There is another consideration which shows the wisdom of the innovation in question. When only two examinations occur in a long course of four years, as under the old system, the very infrequency of these tests tended to beget idleness in the student, especially at the beginning of his course. As a consequence, when the time of trial loomed up portentously near, there was an attempt at a hasty and necessarily superficial "cram," or a resort to even questionable aids to memory. Now, when examinations are distributed at shorter intervals, students will prepare their work by small increments from day to day and (though this may have a suspiciously *homeopathic* look) the result will be a thoroughness of knowledge unattainable under the old system of cram. We believe the change will be beneficial to the Royal College.

TO the tourist Kingston is chiefly memorable by reason of the location line of the Provincial Penitentiary and Lunatic Asylum. If it has it is perhaps on account of its being the seat of so many institutions of learning. Kingston is emphatically an University town. Besides Queen's University and College and the Royal College of Physicians and Surgeons there are situated here Regiopolis College and the Royal Military

College. Regiopolis College a Roman Catholic institution, has been closed now for some years; and the splendid building standing with vacant halls in an unbroken solitude presents a strange spectacle in this busy age of educational progress. The Royal Military College, it is well known, was founded some five or six years ago for the purpose of imparting to the Canadian youth the higher elements of a military education. The Imperial Government have placed four commissions in the British army at the disposal of our Government as prizes for the cadets. The strong expressions of popular dissatisfaction at that mode of utilizing this expensive institution—namely drafting the best graduates into the British army—have perhaps induced the Adjutant-General to suggest in his last report that four appointments in the Canadian Civil Service be offered as first prizes to the graduates. There is thus imposed upon the champions of this College the difficult task of an *ex-post-facto* apology for its existence. Instead of springing spontaneously into being in response to a specific demand, the College has apparently been foisted upon the country in advance of its needs. Now the question that perplexes the authorities is, what shall be done with the graduates? The proposal to offer them four positions in the Civil Service is scarcely more happy than the former suggestion to educate candidates at an enormous expense for the British army. It is manifestly unfair that these young gentlemen, trained very largely at the expense of the country, should have a preemptive right to four of the best positions in the Civil Service, while other men who have acquired a scientific education by their own unaided exertions and at their own expense should be debarred the privilege of competing. If the suggestions contained in the recent report of the Civil Service Commission be adopted and candidates for Government employment are appointed

with a direct reference to their literary or scientific attainments we say well and good. But let the competition be open to the whole Dominion. It is not desirable that such positions should be kept a close preserve for any class in the community.

✧CONTRIBUTED.✧

* * We wish it to be distinctly understood that the JOURNAL does not commit itself in any way to the sentiments which may be expressed in this department.

THE PRINCE OF WALES PRIZE.

To the Editor of the Queen's College Journal.

DEAR SIR,—In a recent number of the JOURNAL I notice "Junior's" reply to my innocent suggestion on this subject. He seems to have written in a spirit of resentment that I am quite at a loss to understand; but passing over that I merely wish to call attention to the unfair assumption which underlies his letter. He says I assume that "a meagre acquaintance with two or three branches in the pass course is of the same distinction as a thorough acquaintance with a department where eighty per cent. is required of gold medallists." That is, "Junior" considers it beyond a doubt that the passing of the Honour examination in Classics is a greater distinction than the winning of the Prince of Wales prize was in former years. The very opposite is the truth. With the addition of several gold medals and other prizes the Prince of Wales gold medal has now become a mark of touch less distinction than it was. The number of subjects was not two or three, as stated by "Junior," but five, and for a few years four. As for the "meagre acquaintance" and the percentage, the winner then had usually to make over ninety per cent. in order to beat his competitors, and that on the average of all the subjects. Besides this, the examination being on the Pass subjects, he had the whole Class to compete with. Surely this was a greater distinction than a successful Honour examination in one subject, and vastly greater than where (as some times happens) the candidate for the Gold Medal has no competition at all, but is merely required to make the minimum percentage.

"Junior" intimates further that I am "very ignorant of what a gold medal really is." I am quite well aware, however, of that article's character; but what I proposed was, that for the reasons given, (which he makes no attempt to invalidate,) the usual rule should be broken in upon. To such a proposal it is hardly an argument simply to state. A gold medal is always given "on Honour work; not merely on pass work;" especially since this very Prince of Wales Gold Medal has been given in Victoria until recently on the ordinary pass work of the graduating year, and is still so given, only with the proviso that the winner must have taken honours in two subjects.

HERMES.

To the Editor of the Queen's College Journal

DEAR SIR,—You express a desire for some personal reminiscences of Queen's College in its early days. I at once comply with your request. I may as well do so, since you have intimated your intention of levying such contributions from all who, from their connection with the College in days long past, may be supposed to be able to furnish them.

I may tell you something about the anxieties and difficulties of the students, before they could reach the College in those days. In 1841, with a few other young men, I was looking forward to the work of the ministry. I was wondering how my College curriculum, begun in Edinburgh, but interrupted by the emigration of my parents to Canada, was ever to be complete! A return to Scotland for such a purpose, or even a sojourn in Princeton or some other American College, was in those days almost too formidable a thing to be undertaken. Just then Dr. Bayne, the eminent and honoured minister of Galt, came to preach in the log church in which I was wont to worship. It was on a week day, and the special object of the sermon was to excite an interest in a Presbyterian College about to be established in Kingston. It was a sermon of power. The text was, "Go ye into all the world, and preach the gospel to every creature." Not only the truths which he enforced, but some of his very words and sentences, I remember now. I listened with intense interest, and resolved that, should the College now be organized, I should be there, God helping me, on the very day of its opening.

The College was organized, measures were adopted for the opening of the classes, and intending students and others were duly notified. Navigation, however, was not open; there were no railroads then; and like some others who would gladly have been in Kingston, I was two hundred and thirty miles distant from it. But, as has often been said, where there is a will, there is a way; and so we found it to be. Three of us, in preference to taking the stage, engaged a friend to drive us down in his wagon, our trunks forming the seats. In five days and a half averaging over forty miles a day with the same team, we reached Kingston. But, on arriving, we knew not whither to turn or to whom to apply. There were at that time no Dr. Reid's nor Mr. Croil's, cyclopaedias of ecclesiastical intelligence; although there were men (all honour to their memory) ready to spend and to be spent for the church which they so greatly loved. Walking along the street, not far from the Court House, we saw a sign, "Donald Christie." Now, said I to my friends, if there is a Presbyterian College here, we cannot fail to get information about it from a man with a name like that. To him we applied, and he said, 'I could tell you something about it, but I will send you at once to a man who can tell you everything about it that you need to know. Go to Mr. Alexander Fringle, at the Court House, and he will tell you what you ought to do.' There we found a man con-

versant with the whole matter, and willing to help us to the utmost of his power.

The next day was the Sabbath, and we attended public worship in St. Andrew's Church where, for the first time, we saw and heard Dr. Machar whose name will ever be revered by the students of his day—a man who never ceased to be loved and esteemed by those who left the "Established Church" in 1844 as well as by those who remained. He was at that time delivering an admirable course of lectures on the Acts of the Apostles. It was one of those that we heard on our first forenoon in St. Andrew's Church.

There are still some who remember, as I do, about the opening of the College, in the beginning of the work, in the little white frame house in (I think) Colborne street, 'about the matriculation examinations, and about the formation of the classes. At the opening, there was only one student who, from his knowledge of Hebrew and Exegetics, could be placed in "Senior Theology." That was George Bell, now Dr. Bell, of Walkerton, whose high attainments are so well known to many of the present graduates and students. He was the "first class" in Senior Theology. In the class room Principal Liddell lectured to him alone, diminishing, as I believe, neither the number or the length of the lectures on account of his being the sole hearer.

It would not interest the readers of the JOURNAL to know how, at a subsequent time, I delivered, as did also the other theological students, a Latin sermon (preceded too by a Latin prayer) from the old high pulpit of St. Andrew's, with Dr. Liddell and four or five students for an audience.

You need not infer that to us, then, there was any incongruity apparent in these things. We were in earnest about our work; and our teachers, Principal Liddell and Professor Campbell (afterwards Principal Campbell, of Aberdeen,) were men who, by their ability, commanded our respect, and by their excellent qualities of head and heart, secured and retained our esteem and affection. After the first brief session, their hands were strengthened by the arrival of Dr. Williamson, now the much esteemed Vice-Principal of the University. It will be well for all the students if they give—and I hope they do—to their professors now the respect and love that we accorded to our professors in those by-gone days.

I am, dear Sir,

Yours truly,

THOMAS WARDROPE.

Guelph, April 1881.

(It was about this time that Sir Richard Bonnycastle walking with Professor Campbell asked where the University was. On the building being pointed out to him, he observed that it was the *rummest* University he ever saw!—Eds.)

In connection with the above we append the first advertisement of Queen's College:

NOTICE.

QUEEN'S COLLEGE,

KINGSTON.

IT is hereby publicly intimated that the first Session of QUEEN'S COLLEGE, Kingston, will be opened on the first Monday of March next, and that then the Professors who have been appointed will begin to teach classes for the following branches of study:

LATIN AND GREEK,

Mathematics,

AND NATURAL PHILOSOPHY,

Logic and Moral Philosophy,

Theology, Church History and Oriental Languages.

It is particularly requested that those who, for some time past, may have been expecting, according to previous announcements, an earlier opening of the first Session, and which has been prevented by circumstances over which neither the Trustees nor the Professors have had any control, will lose no time, after the appearance of this advertisement, in intimating their intention to enrol themselves as Students. Communications from Students or their friends as to enrollment may be made either personally or in writing, previous to the day of commencement, to Alexander Pringle, Esq., Secretary to the Trustees of Queen's College, Kingston, who will also give information as to the probable duration of the first Session of College.

THOMAS LIDDELL, D.D.,

Principal.

Kingston, 5th January, 1842.

MEETINGS.

CATARAQUI MEDICAL SOCIETY.

THE Society met at the residence of Dr. Henderson, Earl street, on Friday evening last, the following members being present: The President, Dr. Dickson; the Vice-President, Dr. Lavell; and Drs. Dupuis, Oliver, McCammon, Saunders, Sparks, Metcalfe, Bigham and Neilson.

The minutes of the last meeting were read and adopted.

Dr. C. H. Lavell was proposed and elected a member of the Society.

Dr. R. E. Sparks showed two very interesting cases of "cleft palate" for which he had made plates peculiarly adapted, and which were worn with great satisfaction—making the patients speak much more distinctly than they otherwise could have done.

Dr. McCammon related the symptoms of a patient affected with a troublesome disorder, which all present acknowledged to be of a puzzling nature. The case was handed over to a Committee to report their investigations at the next meeting.

Dr. Metcalfe, Medical Superintendent of Rockwood Asylum, then read a paper on "general paralysis of the insane." He gave a very lucid and elaborate account of this form of insanity, and illustrated his remarks by exhibiting a patient in whom some of its most prominent symptoms were present.

Before closing the following resolution was passed:

"That this Society desires to express its great regret at the sudden death of Dr. Mostyn, and to record its high sense of the valuable services rendered by him to both the public and medical profession."

Dr. A. S. Oliver invited the Society to hold their next meeting at his residence, on the first Friday in May.—*Whig.*

ALMA MATER.

MR. DUFF, Secretary of the Banquet Committee reported that all arrangements had been made, the admission was to be open to all members of the University, and the students and their friends, the tickets to be \$1. Students half price. This last clause was hailed with an unmistakeable expression of approval. As some one suggested, it was eminently proper that the students who would go merely for the "feast of reason," and would of course only nibble at the edibles, should not be put on a level with the *hoi polloi*.

A petition was read from the students residing in Kingston, asking for the use of the gymnasium during the summer months. Permission was unanimously granted.

VOLUNTEER COMPANY.

THIS Company has decided to adopt a uniform. The tailoring department of "B" Battery will furnish a neat and nobby suit at a comparatively small cost. The jacket is something of the Norfolk style, and the suit will be worn by the members during the session. "What is plum-duff without plums?" says a sailor, and "what is a soldier without a uniform?" But the idea of wearing that uniform all the time is a novel one. Is the martial bearing of the volunteers not sufficient to distinguish them from the civilians?

SNOW SHOE CLUB.

THE officers of this Club for this session are

Honorary President—J. F. White, B.A., Whitby.
President—W. E. D'Arget.
Honorary-Secretary—H. E. Young.
Ex-Committee—H. M. Mowat, H. B. Rathbun, A. M. Ferguson, J. S. Skinner, A. Farrell.

Inspector Impedimentorum—The competition for this office was so "intense" that a free fight ensued in which all the contestants managed to lose a little gore. Some were severely injured, two of them fatally, each piercing the other through the heart with the heel of his shoe.—R.I.P.

(The above is from the ready pen of our fighting editor. That man always lets his fervid pugilistic imagination run away with him, and truth of course suffers. We disclaim any responsibility and don't believe a word of the account.—Eds.)

ADDRESS OF MR. JAMES ROSS, BEFORE THE MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE. (Concluded.)

I PROCEED to speak of your great work i.e., your duties on the Sabbath Day. It is hardly necessary for me to say that nothing must be allowed to interfere with proper preparation for them. Let every case of religious experience and every hardened stubborn sinner that you meet with during the week remind you of the Sabbath. Let every case of sickness, every accident, every death speak to you of your sermon. If your discourse is to be the product of all your mental and moral power you must be thinking of it when you sit in the house, when you walk by the way, when you lie down and when you rise up. Each one of you will have his own method of preparation, but whatever that method may be you will accomplish but little without concentration. But don't mistake me. You must not have a hard dry skeleton lying on your study table and be continually thinking of that. While I would recommend you to read standard authors that you may cultivate an easy and scholarly style, you must draw the material of your discourses from living men and not from books. When you sit down to write your discourses and have exhausted all the thoughts on the subject that come readily into your mind don't sit on grinding out common places enough to fill the required number of pages. Jump up and go out and visit some sick person or some aged Christian and turn the conversation round to the topic of your discourse. At all events let life stir your thoughts and then the expression of them will be living and powerful. Follow the Master's example and teach by illustrations. Draw your figures from the every day life of your hearers. If you attempt illustration from the wonders of Astronomy or the principles of Mathematics your humble audience will settle themselves back in their seats for a comfortable snooze, but if you begin to speak about ploughing or sowing they will straighten up to hear what you have to say about it; and you may succeed in conveying some spiritual truth to their minds before they are aware of it.

I found it very profitable in the first years of my missionary experience to take the whole life of some Scriptural character as the subject of one or two discourses, giving a brief outline of his career in my own words and then drawing attention to some particular features for which he was distinguished. The incidents of the incomparable life are before you in the gospels and they will form an exhaustless treasury of moral teaching and exhortation.

I have always followed the plan of reading one of the Gospels through in course and making a running commentary on the portion read, explaining the difficult passages and calling attention to the lessons to be learned from it. This allows the set discourse to be shorter and I think sustains the interest better.

A large proportion of your time will be consumed in walking from place to place. It is a pity to lose the whole of this time in simply walking. Carry a small Bible with you. Sometimes you will enter a house where there is no copy and you will put them in an awkward position if you ask for one and they have none. Then when you are wearied with your journey, like your Master before you, and sit under the shade of a friendly tree you can guide your meditations by the source of all truth. I have found it a pleasant exercise while walking to commit portions of Scripture to memory. This will take away your thoughts from your own fatigue; and under the open heaven, amidst the summer beauty of Nature, passages will be presented to your minds with new power.

I shall occupy but little time in speaking minutely of your manner in mingling with your parishoners. Your own common sense will be your best guide. Gentlemen, be

grave and serious in your general deportment. Never for a moment forget the object for which you are in the community where you labour. Remember you cannot lay aside your official character even in your hours of recreation. The teacher, the doctor, the judge may put off the manner which his business requires and throw himself into Society with the laudable intention of having a good time, but you are never off duty, you cannot distinguish between the minister and the man. Those who surround you will be judging of your earnestness, and of the importance which you attach to religion, by your conduct in your lightest moments. The general atmosphere which surrounds you will teach more powerfully than your public ministrations, and it may exert an influence in the opposite direction. The lips which are most giving to jesting or frivolous talk are not the best fitted to communicate religious instruction or to awaken holy resolves. I speak with some feeling on this point for I fear I have sinned in this particular, although I have continually striven to guard against it. Do not suppose that I mean to inculcate a gloomy and morose disposition or a stiff, formal, studied manner. Nothing is more disastrous to the influence of a religious teacher than this. I have great faith in a happy, buoyant, Christian cheerfulness in captivating the affections of men. But there must be always a deep moral earnestness at the back of it, a fervent desire to advance the internal interests of those with whom you converse and associate; and then while your manner is pleasant and affable—"each one will feel,

The silken scabbard holds a sword of steel."

Say to yourselves every day—"I am an ambassador from the King of Heaven to the rebellious inhabitants of earth, and I must be careful to-day not to endanger the interests of the court which I represent, either by word or look, or the most trivial action which I perform."

You must not think, gentlemen, that when you have conducted the required services on the Sabbath, the prayer meeting during the week, and have visited from house to house with general reading of the Scriptures and prayer that your work is done. One of the most important and difficult parts of it remain, I mean personal dealing with men, religious conversation with individuals about the relation which their souls occupy to the Divine Being. This is no easy matter, especially for a timid and reserved beginner. There is not only his own diffidence to be overcome, but also the consciousness (or at least the fear) that he is broaching a disagreeable subject, and that he will probably give offence instead of accomplishing good. It is easy enough to speak on religion and to make urgent appeals on behalf of vital Christianity from the pulpit on the Sabbath day, when the people are assembled expecting to hear these topics discussed; but I have always found it exceedingly difficult to commence direct personal appeals to individuals when I have found them alone in the house or in the field. Yet I am convinced that an appeal properly made on such an occasion has ten times the force of one weakened by all the conventionalities of the pulpit.

There are some men who experience no embarrassment in entering upon such a course of conversation at a moment's notice, who can ask the most direct questions and administer the sharpest personal reproofs without preface or apology. These men have an overpowering sense of the native majesty and authority of truth, and of the dignity of their own office as its advocates and expounders. Such teachers who are troubled by no sense of delicacy, by no feeling of reserve in speaking of religious subjects are very frequently lauded by earnest Christians as the most faithful servants of God, and are held up as models which all religious workers would do well to imitate. Often the more sensitive and backward of their brethren desire a measure of their gifts. But I am convinced from a careful observation of facts that many ministers, evangelists, and catechists, who pursue this method are not so successful as we should

at first have supposed. They feel at all times impelled to declare the whole counsel of God whether men will hear or whether they will forbear. What is it to them that natural men will take offence at what they will call their impudence? Have they not received a commission from Heaven itself to reprove, rebuke and exhort with all authority? They denounce the judgment of everlasting condemnation against all who will not listen to them, and complacently declare that they are clear of the blood of all men for they warned them and they would not hear.

I conceive it to be my duty this morning to tell you that I consider that these men have made a mistake. If the majesty and authority of truth were apparent to all men when it is simply stated to them this course would undoubtedly be the right one, but we all know that a bare presentation of the gospel is not sufficient to secure its acceptance. So far from this being the case we find that owing to the cloud of prejudice by which every natural man is enshrouded and the strong bias in favour of evil which springs from his perverted desires, the statement of the truth only awakens opposition in his soul. This opposition is greatly increased when the truth is presented in a dogmatic (and as he will say) impertinent manner. His mind ever on the outlook for an excuse for its position will find one in the meddling, offensive, self-conceited spirit of his would-be instructor and he will reply with perhaps a good deal of force and reason: "Who made thee a judge, and a spiritual adviser to me?" "What shall we do then?" Shall we refrain from urging upon men their duty because they will thus receive it? Nay, verily that would be the worst unfaithfulness on our part, but we must be very careful as to how we approach them. The offence of the cross is great enough now, let us not add to it by our own carelessness or arrogance.

When the greatest teacher of men that earth has ever seen or will see, called his first followers from their humble labours by the Sea of Galilee he gave them the promise that he would make them fishers of men. It has always seemed to me that this expression has a force and meaning not entirely dependent on the circumstances in which it was first uttered. He did not promise that he would make them Lords over men's consciences, or endow them with a power such as the most stubborn of human wills would be compelled to obey. He did not tell them that they were to have supreme authority to command, denounce, and threaten, and that men would only need to hear to understand and comply with their requests. No, they were to be simply fishers of men. A servant is sent to catch trout in a neighbouring stream. He rushes pell-mell down to the bank, and springs upon the pebbly strand with a noise and clatter sufficient to scare all the members of the finny tribe far from the shore. He swings his hook and line several times round his head and then lets it into the water with a splash such as increases the wild terror of the fish, and drives them further away. He wanders up and down the bank for hours vainly trying to get a bite and then returns home. But what is our surprise and indignation when we hear him saying to his Master with an air of confident assurance: "I have done all that thou didst command, but I have not caught anything." You can see the application before I can frame it in words. Nothing requires more tact and skill, more originality of conception and patience of execution than this fishing of men. We must study the dispositions of those whom we wish to approach in the matter, and we must observe the mood they are in when we are about to do it. We must take advantage of seasons when their hearts have been softened by grief, or when their natural feeling of gratitude for mercies received wells up in their souls. If we make ourselves unnecessarily disagreeable we close the door of access against God's truth—we gain nothing and lose a great deal.

Some have a rare and happy faculty of being able to turn any conversation round into a profitable channel in a natu-

al and unostentatious manner, and few gifts are more important or useful than this; for it often happens that you cannot begin to talk about religion first. If you do so you know beforehand that your companion will be on his guard and will either maintain a careful and sullen silence, or quickly change the subject. Some have first to be drawn out and inspired with confidence by a conversation on some subject in which you know they are interested, and frequently a judicious student of human nature will have two or three such conferences with the individual before he ventures to launch upon his main business. Some of you are doubtless acquainted with an anecdote of the celebrated Edward Irving, who was as distinguished for his knowledge of men as for his pulpit power. There was a cross old shoemaker of sceptical tendencies in his parish. This man had been frequently approached on the subject of religion by other men, but the interview usually ended in the shoemaker ordering the intruders out of his house. Irving went in and saluted him one day and was answered with a gruff growl. Nothing daunted, the great orator sat down on a stool and after some casual remarks, lifted a small cutting of leather and began speaking of its quality, its price, the best methods of tanning, the best leather markets, &c., &c. The minister displayed such a knowledge of the business that the "sutor" began to look at him over his spectacles in surprise. After conversing with him for some time, Irving rose to go and asked permission to call again, which was readily granted. By and by Irving got him to go out to Church, of which he became a useful and honoured member. The shoemaker himself described the cause when he said to a neighbour after the first interview: "Od he's a fine nan yon, he kens a' about leather."

The last point which I will notice is the visitation of the sick. Of course in one sense it will be well if you have nothing of this kind to do, but some of you may have a good deal of it. I had great difficulty in knowing how to go about this work properly; especially in dangerous cases. I had never heard any directions for such occasions, nay strange to say I had never even entered a sick chamber for any purpose when I was called in the capacity of spiritual adviser to the bedside of those not expected to recover. There the sufferer lay before me having but little hope of futurity, and that not very well grounded. I said to myself: "Here is a soul of more value than all the world about to have its period of probation closed and on the words which I shall now utter may depend eternal weal or woe." I have been rendered almost powerless by the thought. The whole plan of salvation would rise up before me, but how could I condense its fulness into two or three such sentences as the sufferer could hear and comprehend. I have always striven on these occasions to make my statements as short and as clear as possible, and to present the salvation that is in Jesus Christ in the most attractive and loveable light. Don't be afraid of making the way of peace appear too easy at such an hour. Tell the sufferer that Jesus Christ loves him, and if you can succeed in making him believe that, you may safely leave his conscience to present the legal side of the question. If you have full sympathy with the sufferer, if you can succeed in putting yourself in his place this will prevent you from wearying him with a long passage of Scripture, or praying in a loud harsh tone, or driving him out of his reason by the terrors of the law. If you are successful in securing his confidence, and especially if you are the happy instrument of letting the light and peace of religion into his soul, you will be able to exercise a beneficial influence over his bodily condition. Your entrance will give more joy than that of the dearest earthly relative, and food and medicine will be taken from your hand when they are refused from every other. When after a long night of watching amidst the groans of agony and prayers for mercy, light and peace came in the morning I have felt a fulness of joy never experienced before, and as I have gone

forth in the clear sunlight I have raised my soul in profound gratitude to God, who has given this privilege unto men of being the messengers of rest and salvation when the physicians of earth have retired in despair.

But I must hasten to close this address already too much prolonged. I had intended at the outset to exhort you to be humble, to warn you especially against everything like self-conceit or vanity, but I trust it is not necessary. Indeed I know many of you may be in danger of the opposite extreme. When you are in a strange place for the first time, when every face that you will see for weeks is entirely unknown to you, when you begin to learn that you are about the only positive spiritual power in the community and that the whole religious life of your mission is to be determined, or at least kept in motion by yourself alone, you will feel a sense of peculiar isolation and a strong tendency to despondency. For your encouragement and as an inducement to faithfulness and diligence, let me remind you of the greatness and dignity of your office. The communication of moral and religious truth is the most important trust which can be committed to men. The Son of God came into the world, not to command armies, not to sit on the throne of universal monarchy, but to establish truth and holiness, to preach the gospel to the poor, to scatter light and joy and peace in the dwellings of the humblest of men. You are privileged to be the successors of the King of Glory, to take part with God in God's noblest work. Can you desire a greater vocation or set before yourselves a higher end? Is not this calling worthy of the full consecration of your life, of the most energetic employment of your loftiest powers. When you go from these halls to the work of the summer may the Spirit of Jehovah go with you and may he give you peace.

PRIZE LIST FOR COLLEGE EXAMINATIONS.

THOSE with an asterisk prefixed to their names receive prizes in books:

SENIOR GREEK.

1 *S. W. Dyde,	3	W. Chambers,
2 *W. Nicol,	4	A. L. Smith,
2 *E. D. Mundell,	5	J. McLeod.

JUNIOR GREEK.

1 *A. Gandier,	5	D. W. Stewart,
2 *C. J. Cameron,	6	L. Perrin,
2 *J. Connell,	7	J. Cooke,
3 R. J. McLennan,	8	J. P. McNaughton,
4 H. Halliday,	9	A. McLachlan.

SENIOR LATIN.

1 *S. W. Dyde,	4	W. Chambers,
2 *A. Givan,	5	R. K. Owens,
2 *E. D. Mundell,	6	J. Steele,
3 A. L. Smith,	7	J. McLeod.

JUNIOR LATIN.

1 *A. Gandier,	4	R. J. McLennan,
2 *C. J. Cameron,	7	D. W. Stewart,
3 G. F. Henderson,	8	J. P. McNaughton,
4 J. Cooke,	9	L. Perrin,
5 J. Connell,	10	H. Halliday.

JUNIOR FRENCH.

1 *W. Nicol,	2	*Geo. F. Henderson,
	3.	Miss Annie L. Fowler.

HISTORY.

1 *John Young,	Equal.	R. Gow,	
1 *Rufus K. Owens,	Equal.	4 H. C. Fowler,	Equal.
2 A. Givan,		W. J. Shanks,	

- 3 A. L. Smith, 5 J. R. Johnston,
6 A. McCrossie.

ENGLISH LANGUAGE AND LITERATURE.

- 1 *A. Gandier, 4 W. G. Brown,
2 J. R. Johnston, 5 A. E. Macdonnell.
3 A. McCrossie, } Equal.
A. Stevenson, }

For best Essays during Session—*W. G. Brown.

JUNIOR PHILOSOPHY.

- (a.) *Metaphysics and Ethics.*
1 *John Hay, 2 *Adam Shortt.

For written Examinations—John Hay.

- (b.) Logic—*A. Shortt.
(c.) Political Economy—*John Hay.

SENIOR PHILOSOPHY.

- 1 *A. R. Linton, 3 James R. O'Reilly.
2 *Daniel McTavish.

For written Examination—D. McTavish.

JUNIOR CHEMISTRY.

*W. Nicol.

SENIOR CHEMISTRY.

- 1 *J. F. Kidd, } Equal. D. B. Rutherford, } Equal.
2 *J. Hume, } 3 J. M. Stewart, }
2 B. N. Davis, }

NATURAL SCIENCE.

- 1 *W. Meikle, 3 D. McTavish
2 *A. Stevenson.

SENIOR PHYSICS—I *Roderick McKay.

JUNIOR PHYSICS—I *John Hay.

Merit in Junior and Senior Physics—*Wm. Spankie.

JUNIOR MATHEMATICS.

- 1 *A. Gandier, 4 J. Connell, } Equal.
2 *R. J. McLennan, 5 H. Halliday, }
3 D. M. Stewart, }

SENIOR MATHEMATICS.

- 1 *R. McKay, 2 *A. Givay.

COLLEGE WORLD.

A LEADING English daily, looks at the question of University Education for woman in no ordinary way. "If a maiden at the very beginning of womanhood is prepared to turn away from all that her sex holds dear, and to acquire a reputation which is more likely to repel than to attract, we fail to understand why she should be anxious to label herself a blue stocking. But so long as there are girls with these eccentric tastes they are entitled to gratify them, and by such the vote given by the Cambridge senate yesterday will be regarded as a real boon."

CARLYLE'S BURSARIES.—The election of Thomas Carlyle as Rector of the University of Edinburgh has borne notable fruit after many days. While he was still Rector, he executed a deed of mortification, bequeathing to the University his estate of Craigenputtock—his absolutely then, his wife, who brought it him, being deceased—for the endowment of ten bursaries in the Faculty of Arts, to be called the "John Welsh Bursaries," in honour of his wife's father and forefathers. The deed of mortification, executed in 1867, and witnessed by John Forster and Mr. Froude, was read at a meeting of Senatus Academicus on Saturday, and a very remarkable document it will be found to be by those who read it for what it implies as well as for what it says. Seldom has a merely legal instrument contained so much that is of absolute value in the way of character—so much

that sets forth in unmistakable shape and colour the mind and heart of the testator; and still more seldom has a deed of mortification attained to the rank and quality of actual literature. In it, indeed, the elements of law and humanity are curiously mixed. Ever and anon the current of the writer's thoughts and purposes is arrested and taken up by the interposition of legal jargon, much as a mountain torrent becomes more furious and impatient when it meets with a barrier of boulders. Nevertheless the testator's intentions; and also the reasons of them, are made clear and unmistakable with many characteristic touches, some patriotic, some humorous, and some beautifully tender. The deed contains, in brief, a history of Craigenputtock and of Carlyle's connection with it, so far as pertinent. It affords very valuable testimony to Carlyle's appreciation of the Scotch University system, and of the University of Edinburgh in particular. It furnishes, besides, material out of which Carlyle's theory of the higher education may be constructed with tolerable certainty; and it abounds with proofs of his good sense and his foresight. Perhaps the parts of the document that will be most relished will be those incidental touches which serve to reveal the man as he was to those who knew him best. Especially touching is the enthusiasm with which he speaks of his "late dear, magnanimous, much-loving, and to me inestimable wife." It is, of course, to be understood that in this feeling more than in anything else connected either with Universities or with Scotland the bequest originated. It was for her sake and in memory of "her constant nobleness and piety towards me," that Carlyle, "with whatever piety is in me," bequeathed to Edinburgh University "this Craigenputtock, which was theirs and hers." What the University of Edinburgh may feel proud of, and must be congratulated on, is, that she has been chosen by her greatest son of these latter days to be the honoured custodian of so much nobleness and piety.—*Scotsman*.

MR. CARLYLE has set a good example in the conditions of his bequest. Not a few pious founders have been so influenced by the currents of thought and philosophy in their own time that their endowments bear the impress of their immediate epoch, and have become practically obsolete in their intentions and effect. Mr. Carlyle has preserved his ten talents from this fate. The money is to be given not for essays to be added to the immense mass of unread and unreadable literature calling aloud for a new Caliph Omar, but to students who have much more satisfactorily proved their proficiency. Five are to be given to the best men "in pure geometry, such being perennial, the symptom not only of steady application, but of a clear methodic intellect, and offering in all epochs good promise for all manner of arts and pursuits." As regards the other five, they are "to depend on proficiency in classical learning, that is to say, in knowledge of Latin, Greek, and English, all of these or any two of them." This leaves the University free to omit Greek from the languages essential to the prize—an idea which corresponds with the recent demand with the English Head Masters that it should not be held necessary for the winning of degrees at our own Universities. Mr. Carlyle, however, gives to the University a wider scope; for he contemplates a possible time when Latin and Greek may not be included in classical instruction, and he adds, "But as I do not feel certain that it"—that is, knowledge of Latin, Greek, and English—"gives perennially or will perennially be thought in Universities to give the best promise, I am willing that the Senatus of the University, in case of a change of its opinion on this point hereafter in the course of generations, shall bestow these latter five bursaries on what it does then consider the most excellent proficiency in matters classical, or the best proof of a classical mind, which directs its own highest effort towards teaching and diffusing in the new generations that will come." This

condition of the bequest lifts it above the level of those gifts which seek to make the streams of future thought run only in the channels deemed best at the time being. Another clause is characteristic. "The bursaries," he declares are "to be always given on solemnly strict and faithful trial to the worthiest, or if—what in justice can never happen, though it illustrates my intention—the claims of two were absolutely equal, and could not be settled by further trial, preference is to fall in favour of the more unrecommended and unfriended, under penalties graver than I, or any highest mortal, can pretend to impose, but which I can pretend to impose, but which I can never doubt—as the law of eternal justice, inexorably valid, whether noticed or unnoticed, pervades all corners of space and of time—are very sure to be punctually exacted if incurred." This passage illustrates two of Carlyle's strongest characteristics. The first, his tenderness, which always went out with a feeling the more deep because so often restrained in expression, towards all who were poor, struggling, and unfriended. The second, his unfaltering belief in an Eternal Justice that ever "shapes our ends, rough-hew them how we may," and brings down retribution finally on every sin. These lessons his life and works teach, and they live in the nobly eloquent words which convey, and in themselves from part of, his bequest to posterity.—*Daily Telegraph*.

The late Legislature has, with a fatality which attends all Nova Scotia's progressive efforts, succumbed to denominational and other petty influence; the University of Halifax has been abolished, and the Government grant divided amongst sectarian colleges. There is great opposition to this measure in the Legislative Council, and all true friends of higher education hope they will be successful in vetoing it.—*Toronto Varsity*.

The abolition of the Halifax "ghost" has certainly dealt a severe blow at the idea of a "paper University," which is so dear to the Toronto heart, but it is supreme folly for the *Varsity* to say that higher education will suffer thereby. Dalhousie and Kings will go on increasing in efficiency, and the University of Halifax will be no more missed than if it had never existed.

The Divinity Faculty of the University of Aberdeen has declined to receive Dr. Cunningham, of Crief, as one of the General Assembly's lecturers on the pastoral and homiletical training of students, on account of his connection with the Scottish Sermons, which are considered as rationalistic.—*Markham Economist*, per *Varsity*.

The Cambridge Senate has affirmed, by the enormous majority of 398 to 32, the proposal for admitting women to University examinations. This decision is, we think, wise as well as liberal, and the practical unanimity with which it has been formed marks the great progress which has been made of late years in arriving at a just and sensible view of a very important question. We trust that Oxford will soon follow the good example of the "younger and less splendid University." A national institution should not countenance artificial barriers based on theories which are matters of controversy. If women cannot succeed in examinations, they will only discover their inability by trying. If, as we believe, they can, they suffer a real hardship in being excluded. But, at all events, it is not wise to interfere with the natural processes by which capacity is tested and unfitness exposed.—*Daily News*, (Eng.)

Columbia College has an endowment of \$5,000,000, and an annual income of \$325,000.

Steps have been taken at Harvard College towards the organization of a Harvard legislature, which is designed to teach in a practical way parliamentary forms and the rules of debate. Every member will be placed on some com-

mittee, and there will be two officers, a speaker and a clerk.—*King's College Record*.

DALHOUSIE:—

The appointment of the Rev. John Forrest, M.A., to the Chair of History and English has been confirmed and he will enter on his duties next session.

The *Gazette* disposes of the popular belief that Dalhousie is Presbyterian.

A protest is being made against allowing the "general" student to compete for the same prizes as the undergraduate. The one may devote all his time to one subject, while the other has to pass in all the subjects in the curriculum and so is placed at a disadvantage. This may be a hardship in some singular cases, but in Queen's it has been found on the contrary that it was a hardship to withhold a scholarship from a man merely from the fact of his not having passed the Matriculation examination.

Complaints are made that very poor Universities (?) received the same grant (\$4000) as Dalhousie and King's. The *Gazette* affirms that the Halifax High School is more efficient than some of the denominational Colleges.

A writer in the *Gazette* says:—"In 1876 a step was made in the right direction by increasing the grant to Dalhousie College to \$3,000. At the same time a very mistaken effort was made to stimulate the different colleges and get them to work more in unison by means of a degree-conferring examining board, called the University of Halifax. No good could be expected to come of such an attempt. The new institution was merely added to the others. Had all the colleges resigned their powers of conferring degrees into its hands, the only result would have been a sameness in our higher education, a result in itself not of much importance either for good or evil. The University of Halifax could never have raised its standard of examination above the standard of instruction existing in the Province. It could not supply our colleges with more professors, with better libraries and apparatus, with larger numbers of students, creating keener competition and wider culture, or with any one of the many things we require before our standard of education can be materially elevated. I will do our colleges the justice to say that I believe they do as well as possible with the material and appliances at their command; and that their professors know whether their work is well or ill done. What they want is more material and better appliances. Until these are secured, and they can be secured only by a concentration of resources, an examining board is merely a mockery and delusion. What our young men need is not degrees but education. I think, therefore that the death of the University of Halifax is not an event to be wept over."

Another writer in the *Gazette* calls for a biography of eminent Nova Scotians, among them "G. M. Grant a noted magazine writer." It is not by any means in this role alone that Principal Grant has risen to eminence.

TRINITY:—

The best batting average last season was 24. Best score in a match 57 and 45. But though Trinity claims cricket as its forte it can't point to its last years record with much satisfaction.

The Trinity College Choral Club is now fully organized.—*Rouge et Noir*. Nonsense, why don't you call it a Glee Club? Is it because you grant a degree in music that you choose such an ambitious name?

A valuable addition has been made to the apparatus of the Science department.

Locking out has been introduced in a mild form; the chapel door is locked even before the hour.

Rouge et Noir asks for more Divinity in the Arts course, in fact honors.

Bishop Fuller criticises the name of the College paper, but the editor's say they will stick to it—red and black being the College colors.

TORONTO:—

A rugby foot ball match is arranged for October 21st, with McGill College.

President Wilson has taken up his residence very near the College so that he will be able to exercise a closer supervision over the students. A proceeding which the *Varsity* does not like and treats with derision.

The annual meeting of the Debating Society was kept up till 2.30 a.m. The *Varsity* says the members "were very tired and jaded looking."

A new Convocation Hall is to be built, costing \$30,000.

KING'S, (N.S.) —

The Oxford custom of "sporting the oak" is sought to be introduced to prevent a reading student from being interrupted.

The students are slow to appreciate the advantages of the Debating Society. (They are not exceptions.)

Modern languages are to be added for matriculation.

Williams' College Eating Club makes the following offer: Four dollars to the man who can eat the most apples in two hours—one dollar to the second. Entrance fee thirty-five cents. Good apples furnished, and a band of music.—*Ex.* Ugh!

M. Alfred De Seve, violinist, has several engagements in Canada.—*Scholastic*

Why should he not? Is he not a Canadian himself and violinist to Her Royal Highness.

A new College costing \$500,000 is to be erected in Cleveland. This makes 38 for Ohio.

The Rev. Conway Cartwright will deliver a lecture at the Royal Military College on Wednesday evening at 8 p.m., on "The Hereditary Transmission of Moral Traits, with Historical Illustrations." The lecture room will be open to all friends and acquaintances of the staff, and cadets without a formal invitation.—*News*.

A very good subject, and a cultured lecturer and we hope the cadets took it all in. But is it possible that they are coming out as Metaphysicians?

We have reason to feel proud of our Military College. It is now in a high state of efficiency and has a staff of thirteen professors—mostly British officers. Its graduates are said to be quite equal in attainments, to those of Sandhurst and Woolwich.

❖EXCHANGES❖

THE grounds of Randolph Macen College as shown on the title page of the *Monthly*, make the prettiest picture we have yet seen on any of our exchanges. With this, and good paper, and type the appearance of the *Monthly* is very pleasing, but it should discard that shiftless way of binding itself with a wire clamp. The editor has the good judgement to print extracts from the poets when he wants anything of that style; but we would remind him that Dryden, not Pope, was the author of the "Ode on St. Cecilia's Day." The literary part of the *Monthly* is excellent. The diction, sentiment and power of thought in "The Choice of Hercules," is very creditable to the author. Nihilistic re-

form is well discussed, and somebody writes on "athletics in Colleges" without using the phrase, "*Mens sana in corpore sano*." The tone of the local part of the paper we dislike, and so forbear criticising.

The *Notre Dame Scholastic* dotes on religious controversy. It devotes four columns for the disposing of a Protestant exchange. The present writer sees much fallacy in the *Scholastic's* arguments. But Queen's is wholly un denominational and numbers among its students both Roman Catholics and Protestants, so it is not for us to express our individual opinions. We refer the *Scholastic* to the *Presbyterian College Journal*, and *Rouge et Noir*.

"Prof. to Prop.: 'Which is the most delicate of the senses?' Prop.: 'Touch, sir.' Prof.: 'Prove it, please.' Prop.: 'Why you see, 'Sordie' can say that he can feel his moustache, but no one can see it.' Ah! *Scholastic* you should be more careful; some one has been palming off an old stale joke on you.

In reviewing the numerous College papers that lie upon our editorial table, we are struck with the remarkable similarity which pervades the College press at present. Of course, there are exceptions to this as there are to all general statements, exceptions which only prove the rule. No matter how widely different the typographical appearance of the hundred and one different journals may be, there is a wonderful uniformity of sentiment.—*Trinity Tablet*.

The *Columbia Spectator* Association had a dinner lately at which the following programme was gone through:

TOASTS.

THE SPECTATOR.—

"Where frequent beauties strike the reader's view,
We must not quarrel for a blot or two."—(BYRON.)

THE ASSOCIATION.—

"A band of brothers in the scribbling trade,
Who, more for merriment than good ring aid,
Have a small association made."—(HOOD, adapted.)

ALMA MATER.—

"They do not know how loved thou art,
How in vain a fond and fearless heart
Would rise to throw
Its life between thee and the foe."—(BYRANT.)

THE LADIES.—

"We're sure to find Love there, boys;
So drink them all! No drink them all!"—(MOORE.)

THE PRINTER AND HIS FAMILIAR.—

"The loaded press beneath her labor groans,
And printers' devils shake their weary bones."—(BYRON.)

THE TRUSTEES.—

"No doubt but ye are the people, and wisdom shall die with
you."—(BOOK OF JOB.)

OUR EXCHANGES.—

"Behold in various thrones, the scribbling crew,
For notice eager, pass in long review."—(BYRON.)

THE MINES.—

"I counted two and seventy stanzas,
All well defined, and several stinks."—(COLERIDGE.)

THE FACULTY.—

"There is not one among them but I dote on his very
absence."—(SHAKESPEARE.)

Prof.—"Mr. S.—What is the diameter of the earth?" Mr. S.—"Eight thousand feet." Prof.—"What is the height of the highest mountain?" Mr. S.—"Twenty-nine thousand miles." Prof.—"And what is the ratio between them?" Mr. S.—"One to sixteen hundred." Class howl.—*College Rambler*.

We append the following letter which explains itself.—
(EJES JOURNAL.)

To the Editor of the Queen's College Journal.

DEAR SIR,—Will you insert in the next number of the JOURNAL a notice to the effect that members of Council and graduates wishing to attend the closing ceremonies of the College can obtain certificates entitling them to return tickets per Grand Trunk Railroad at one fare and a third by applying to.

Yours truly,

CHAS. F. IRELAND, Secretary

PERSONAL.

REV. JOHN R. THOMPSON, M.A., '68, is doing a grand work in Olympia, Washington Territory, U.S. He is making a name for himself as a bold defender of Christianity, against the attacks of modern agnostics.

REV. W. C. HERDMAN, B.A., is at Stellarton.

REV. PROFESSOR NICHOLSON, B.A., intends crossing the Atlantic this spring. He will spend the summer in making philological researches in the old world.

CHAM. A. IRWIN, M.D., '63, Professor of Medical Jurisprudence, has resigned his seat in the Medical Council for the Quinte district. H. W. Day, M.D., '59, of Trenton, Dr. Irwin's late opponent, is a candidate for the vacancy, as is also Robert Tracey, M.D., '62, of Belleville.

THOSE interesting descriptions of ranche life which appeared in recent numbers of the JOURNAL, are from the pen of Hugh B. Walkem, formerly of the Class of '79. Owing to a weakness of the chest, Mr. Walkem was reluctantly compelled to leave College before graduating. He is now in the Nicola Valley, British Columbia, and his health has been greatly benefited by the change of climate. He has taken to agricultural pursuits, and we find him figuring as Secretary of the Agricultural Society. Two more of the Walkems are in that Province, W. W. Walkem, M.D., '73, and the Hon. Geo. A. Walkem, Premier, while another brother, R. T. Walkem, Q.C., is lecturer on Equity in the Faculty of Law.

If all our Alumni took as much interest in the JOURNAL, as Hugh Walkem, we would never need to cry out about a lack of support.

THE Rev. Dr. Jardine has accepted a call to St. John's, Brockville. That congregation considers itself fortunate in having secured him.

WM. DONALD, B.A., '73, practices law in Alliston, Ont.

W. J. GIBSON, B.A., '74, one of this year's graduating Class, will hang out his shingle in Belleville.

W. A. LAVELL, M.D., '80, has just begun the practice of his profession in Newburgh.

HENRY LUNAM, B.A., '77, has just graduated as M.D., from McGill College.

JOHN M. MACDONNELL, B.A., '68, Barrister, of Winnipeg, is recovering from a serious illness. He will visit Kingston at the sitting of the General Assembly.

REV. M. MCGILLIVRAY, M.A., '74, Scarborough, notes some ludicrous mistakes in the report of his University sermon by one of the city papers. We hope he will have no fault to find with our report.

MR. J. B. McLAREN, M.A., of Smith's Falls, is meeting with success in the practice of law. At the recent Perth Assizes he won his first suit.—*Whig*.

IT gives us pleasure to note one of the most surprising records with which we are acquainted: Mr. Donald McCannell, B.A., on Friday last finished a course of seven years hard study in the College. During the whole of that time he never missed a single lecture or Class recitation, and as far as he remembers was never once late for roll call. This must have necessitated his answering *Adum* over 2,000 times, or in other words, attending as many lectures. Can any other man in America show a record equal to this.

MR. D. A. JOHNSTON, one of the graduating class in medicine at Queen's, has picked out Kincardine as the scene of his future labours. Mr. A. W. Herrington, another of the same class, has gone to Manitoba.—*News*.

DR. CLARKE, who graduated last spring from Queen's and has since been attending Bellevue Hospital, N.Y., arrived back yesterday afternoon. He had to walk from the Cape.—*News*.

THE Ottawa *Free Press* says that John Thorburn, LL.D., '80, is an applicant for the vacant chair of Classics in this College.

ANOTHER break in the Alumni is occasioned by the death of Charles Legge, C.E., a member of the University Council. Mr. Legge was born at Silver Springs, near Gananoque, in 1829. From his youth up he showed a great aptitude for mathematical studies, and entering Queen's College at an early age he distinguished himself in this branch under Dr. Williamson. Choosing engineering for his profession he soon placed himself in the front rank of Canadian Engineers. He took a leading part in the construction of the Grand Trunk Railway, and was second Engineer for the Victoria Bridge, Montreal. He was also the author of numerous engineering pamphlets. A few years ago he submitted plans for the construction of the Albert Bridge, which was to be on the same stupendous plan as the Victoria. This was thought to be too great an undertaking and the proposal was rejected. But the mental strain which was occasioned on account of this, combined with a sunstroke he received, shattered his health, and a stroke of paralysis, brought a brilliant and useful career to an end last week. He was buried at Gananoque with Masonic honours.

DE NOBIS NOBILIBUS.

SOME two or three weeks ago some Freshman bubbling over with the then fresh intelligence, wrote on one of the blackboards: "The Czar is assassinated." Some radical person wrote after it: "Serves him right." Some one else soon cancelled this and wrote: "He was a martyr." The first student seeing this, crossed it out also, and with Communicative lack of elegance and display of force, added: "You lie!" We doubt if in any College paper this question has been so tersely argued as this.

"Yes," said the Professor dreamily, "it is the silent forces of nature that are the most potent; it is the silent powers of gravity that binds the world together; it is the silent influence of light that gives life and beauty to all things; it is the silent stream that is the deepest; it is —" and as he paused for another illustration a sympathizing junior suggested, "it is the still sow that gets the most swill." Grunts from the Class.

We learn that one of the students is highly indignant at being taken for an R.M.C. cadet in civilians clothes, while he was taking his afternoon walk on King street the other day. Another student was no less indignant, when he learned that he was supposed to be a bank clerk. We are inclined to think, however, that it serves them right, as the mistaken identity in each case was due to their wearing an eye-glass, and carrying a polished twig in lieu of a walking stick.

A CERTAIN Soph, while leaning out of his window the other day, and enjoying the refreshing spring air, observed a small boy on the street, who was throwing stones, and wishing to intimidate the youngster, he began by asking him where he went to school, but being somewhat suspicious of the enquirer he declined to answer. One of his companions, however, furnished the desired information, when the Soph, without thinking, said that he knew the teacher there and would inform on him. Upon hearing which the urchin enquired with considerable interest, "So you *spark* her?" The Soph, enjoying the breeze no longer,

"Tis a pity for a man to find fault with his own beautifully contrived anatomy, which, one would think, is designed to answer all reasonable purposes; but when a senior was taking leave of his *fiancee* the other night he found the usual allowance of two arms s., painfully insufficient that he was constrained to utter a fervent wish that he were an Octopus. The confiding creature whose soul proud science never taught to stray," innocently wished so too, till she found out the other name for that kind of fish.

"A MAN is a two-legged animal without feathers,"—*Plato*.—"with broad flat nails," [vide Diogenes Laertius, bk. VI. c. ii.] Right you are gentleman. We never looked at it in that light before, but, when we come to think of it, we have several of them fluttering about the College at the present time.

A CERTAIN student, while sitting up late one night toiling and cramming for the examination on the morrow, found that all his efforts were completely frustrated by the very successful attempts made by a number of the feline tribe in the vicinity, to render the night hideous. After disposing of all the old shoes, ink bottles, and other valuables which he possessed, in his efforts to drive off the vocal *menescians*, but without avail, he sat down and composed the following:

'Tis grand to list the awful roar,
When maddening billows strike the shore,
When heaven's guns their volleys roll,
And earth resounds from pole to pole;
To view the din of battle strife,
Where man lets out his brother's life;
To stand where Mount Vesuvius pours
Her streams of fire on Naples' shores;
To feel the earthquake's mighty shock,
And all the world beneath us rock,
But grander far, and more sublime
Than all these raging at one time,
It is to list at dead of night
The howlings of a feline fight.

✦CLIPPINGS.✦

A COLLEGE JOKE TO CURE THE DUMPS.—*Jonathan Swift*.

COLLEGE professor (to Junior, who has been taking advantage of his absent-mindedness): "Young man, I find on looking over the records that this makes the fifth time in two years that you have been granted leave of ab-

sence to attend your grandmother's funeral."—*Queen's Col. Journal*.

Thank you *Scholastic*. The item is not ours you know; but it is so good we don't object to the mistake.

THE other day a gentleman remarked in our presence that Harper's Weekly had a Nasty habit of being illustrated almost entirely by one man—a scene ensued—we have still hopes of his ultimate recovery.—*Rouge et Noir*.

A STUDENT of rhetoric says that the fault in the sentence, "Boyle was the father of Chemistry and brother to the Earl of Cork," that is, the Earl of Cork is represented as the uncle of Chemistry, which is not the fact.—*Ex*.

BRISKO was conversing with a young lady from Vassar the other eve. She remarked that she was fond of Greek, and added that Homer was her favorite author. When Brisko asked her what work of his she specially admired, she replied: "I have not yet read his *Æneid*, but his *Idios* is perfectly sublime!"—*Williams Review*.

UNIVERSITY College, Toronto, clamors for a representative in parliament.—*Volante*. Ahem.

It was a bold, rash census man
Approached a lady true;
"How many kids?" said he, and she
Said, "What is that to you?"
"It is my business," and she screamed;
"Come here a minute, Dan?"
And a big burly person came and put
A head on that census man.

—*Kingston Whig*

"My daughter never uses slang," says some staid paterfamilias, who is debouching the idea that the American young lady speaks any other than the purest college-taught English, and he is sincere in his belief. But should some curious senior, with an eye to the thriller, linger near this young lady and her school friends, ten to one this is an exact and not overdrawn description of what we would hear:—

"Meet me on the ave' this aft' and we will go to the mat."
"No! not this aft' on the ave."
"Well, good aft."
"I had a perfectly mag' time, and don't you forget it."
"Don't give me away, Kate."
"Well I *should* softly explain."
"I should *blush* to murmur."
"I should remark."
"I should mutter."
"I should smile."
"Are you going to the musicale?"
"You just bet I am."
"Have you got your lesson in physical geography?"
"What do you take me for?"
"I told the Guv' I wanted a new handkerchief dress."
"Did he tumble to the racket?"
"Did he trail?"
"Did he catch on?"
"He forked over girl's and its my treat."

These are the sweet girl graduates who stand up in the month of roses and read charming essays on "The Real and the Ideal," "Life as it should be," "Reforms," and other practical subjects, and who turn from admiring teachers to whom they have listened with tears in their mock-serious eyes, to say in a low aside, "He's giving us taffy, girls," and who christen everything that does not please them as a "snide."

A DUNPOTED note. Yale says Io was changed into a bull. The Vassar authority says "into a crazy cow."—*Vassar Miscellany*. Give Yale credit for a bull.—*Notre Dame Scholastic*. We thought it was settled long ago that Io died of Potassium.